3: Hutchinson E-4,8 (1950-1951) 1967 SO11 Bahia Brazilians SO11

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as with pride and love for having made it appear from untamed wilds."[1] After his death the land passed to his son, who died shortly after and left the property to his sister, the Countess of Linhares and wife of Fernando Noronha. Noronha died not too long after, and his wife remarried, again becoming a widow and also losing her own children. At her death in 1618, what had not already been sold of the land was bequeathed to various religious organizations.[2]

It was reported in 1587 that there were fourteen plantations in the area that later became the county of Vila Recôncavo.[3] In 1591 the Franciscans went through the Recôncavo, looking for a place to build a convent. They established a "small hospice" in 1618 on what is now plantation "N" (see map of community). This hospice lasted only two years, for in 1620 the friars returned to Salvador.[4] In 1624 the Franciscans returned to the town, selected a spot of high ground on the shoreline overlooking the Bay of All Saints, and started to construct a chapel and convent. At this time Gaspar dos Reis Pinto was in possession of plantation "N," which included the area chosen by the Franciscans for their construction. In 1633 Gaspar gave 143 square braças (1 braça=6 ft.) to the religious order.[5] With the founding of the convent, the town of Vila Recôncavo received a major impulse, becoming a nucleus for further development.

The seventeenth century saw a period of great expansion in the Recôncavo--the erection of many plantations and the increase of population, mainly due to the importation of great numbers of African slaves. During this period the first two formal administrative divisions of the Recôncavo were organized. In Vila Recôncavo, a military district created in 1668 was the first formal unit. Troubles with the Dutch in the early part of the century and continuing invasions and sackings by pirates led to the necessity of fortifying appropriate places in the Recôncavo, such as the mouths of rivers emp-

1. J. Wanderley de Araujo Pinho, Testamento de Mem de Sá (Rio de Janeiro, 1941), p. 33.
2. Ibid., p. 19.
3. Gabriel Soares de Sousa, Noticias do Brasil (São Paulo, n. d.), I, Book I, 282.
4. de Araujo Pinho, Testamento de Mem de Sá, p. 54.
5. Ibid.

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tying into the Bay, to protect the plantations situated on river banks, a location in all other respects ideal for sugar mills. Vila Recôncavo was chosen as the site for a battery in 1668 and was given guns and men. It was also necessary to maintain a small fleet of armed ships to help repel pirates. One side of the hill on which the convent is situated, which overlooks the Bay and lies directly at the mouth of the river coming from Centro, is still called the Battery in remembrance of the days when it was part of the old fortifications.

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The second formal administrative unit to be formed was that of the county of Vila Recôncavo. Until 1693 Salvador was the only judicial and legislative center in Bahia. Because of development in the Recôncavo it was thought necessary at this time to create three vilas in the area, this being the term then applied to the administrative centers of counties. Thus in February of 1698 Vila Recôncavo became one of the first organized counties (municipios) in the Recôncavo, a transformation which made it the center of much activity as it was now the seat of local rural government, tax collecting, and justice. Since its creation the county of Vila Recôncavo has shrunk in size as new counties have been established in the Recôncavo. Vila Recôncavo lost part of its land, until in 1945 it retained only 189 square kilometers, less than half its original area.

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Prior to either military or civil divisions, there had already existed religious divisions, or parishes. The parish of São Gonçalo included the town of Vila Recôncavo and much of the hinterland. The mother church (matriz) of the parish was constructed in the town in 1678. It was reconstructed in 1887 by the third Baron of Vila Recôncavo, at which time it had fallen into such disrepair that the reconstruction was a complete renovation. This was done in great simplicity, blotting out most of the former ornateness. Today it is again in need of repair as the plaster is falling off, exposing the still solid stone and cement construction of three-foot-thick walls. Most of the wood in the altars, floors, and inner partitions is rotting away. The outside has turned black from the action of the salt air on the whitewash. For more than forty years the parish has been unable to support a priest, and the duties of caring for the spiritual needs of the parishioners has fallen upon the Franciscans. The church is opened now only for Mass on Sundays, and for occasional missions and weddings throughout the year.

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In 1718 the chapel of the Franciscan convent was replaced

4: Pierson Z-4, 5 (1935-1937) 1967
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The present town of Orobó,[60] approximately a hundred and fifty miles interior from the port of Bahia, is said to have had its origin in such a settlement.[61] Even outlying areas of the city of Bahia like Matta Escura and Estrada da Liberdade, and the neighboring villages of Cabula, Armação, Pirajá, and Itapoan, are said to have had their origin in *quilombos*, dating from the colonial period. From these settlements there were frequent sallies of Negroes into the city to rob and to pillage. However, no *quilombo* in the state of Bahia

[60] The name has recently been changed to Ruy Barbosa.

[61] On September 23, 1796, an investigation was ordered of complaints regarding the *quilombo* of Orobó. On April 6 of the following year this report was made (Silva, *op. cit.*, III, 227):

ILLUSTRIOUS AND EXTREMED SIR:

There having been repeated requests on the part of certain *senhores de engenho* and owners of *fazendas* living in the vicinity of Orobó, district of the villa of Cachoeira, that there be destroyed a very old *quilombo* of fugitive slaves who have been wasting and destroying neighboring plantations and committing other excesses of great damage to the settlers, I ordered the *desembargador*, Juiz de Fora, of the same villa to find out if these reports were true, and if they were, to seek by all means possible to destroy this *quilombo*, using all prudence and care to avoid any fatal occurrence in the execution of the order, in view of the great distance between Cachoeira and that district, as well as our ignorance of the size of the *quilombo* which, according to some accounts, was not small. The necessity of collecting provisions, of enrolling and arming men .... delayed for some time the execution of this order until, the complaints continuing and the people themselves offering to lend some aid and assistance, I ordered the *capitão-mor* of Entradas e Assaltos of the District of São José das Itapororocas, Severino Pereira, to organize an armed force and to destory the *mocambo*. This order was carried out in December of last year, the two *quilombos*, or *mocambos*, known as Orobó and Andrah being destroyed. At these places were found fields of manioc, *inhame*, rice, fruit, and a little sugar cane, with all of which the inhabitants had easily been able to sustain themselves. Thirteen slaves were apprehended, among them men, women, and children, all of whom were delivered up to their respective masters. Previous to the arrival of the armed force, it is reported, a great number of slaves living there fled, for apparently they suspected, or perhaps were even aware of, the impending attack. As it appeared that they had fled to another *quilombo* called Tupim, farther off, I ordered that it similarly be destroyed, but I have not yet had notice whether such has been done. This is what I have to offer Your Excellency in reply to a letter directed to me and received on the 23rd of September of last year, urging me to undertake the most effective means of destroying the indicated *quilombos* and of relieving the settlers.

God guard Your Excellency.

Bahia, 6th of April, 1797. Most Illustrious and Excellent Sir, D. Rodrigo de Souza Coutinho.

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equaled in size or in importance the famed Palmares of Alagoas.[68]

It is a mistake, however, to conclude that humane and intimate relations between master and slave were by any means rare. In fact, they were in all likelihood, as we shall see in detail later, the general rule. The literature records numerous instances like that witnessed by John Codman in 1866, of which he says:

> We drove up to the door of our Brazilian passengers. They were most boisterously welcomed by a troop of blacks. The pleasantest thing I had seen for some hours was the affection of these poor Negroes. Bright shone their eyes, and what a display was there of ivory! They fairly seized their mistress . . . . in their arms, and "toted" her off into the house, hugging and kissing her, screaming and dancing as they went.[69]

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[68] The famous "Negroes of the Palmares" (or "Palm Forests") were slaves who had escaped from Pernambuco before and particularly during the struggles of the Portuguese with the Dutch. Constantly acquiring recruits, they set up a series of crudely fortified villages scattered over some sixty leagues (about two hundred and forty miles). From these they harried the neighboring regions, taking from outlying *fazendas* both mates and slaves, among the former of which white women were occasionally to be found. They became so strong and so difficult to dislodge, that numerous expeditions sent out by the Dutch and later by the Portuguese served only to check for a time their growth—were unable for seventy years to destroy them completely. Only in 1697 were they finally subdued by an army from Recife led by a Paulista famed for success in such fighting and especially imported for this service, and then only after he had at first encountered serious reversals at their hands and their resistance had subsequently been broken by a failure of the food supply (Southey, *op. cit.*, III, 23-29). This Negro group had at times carried on trade with the whites, exchanging agricultural products for articles of manufacture. That they were seriously treated as an alien but respected group is attested by an exchange of peace commissioners during the governorship of Ayres Souza e Castro and the subsequent signing of a treaty of peace. (Incidentally, this treaty was never kept by the whites.) For a critical examination of the exaggerated reports of this erroneously labeled "Negro Republic" see Rodrigues, *op. cit.*, pp. 111-43.

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[69] John Codman, *Ten Months in Brasil* (Boston, 1867), p. 125.